

THE
RATHER IMPROVED
ONE

By ROBERT JOHNSON,
Gent.

Scene and all the rest



LONDON,

Printed for John Baskin and

to be sold by

David



ILLVSTRISS.
ET EXCELLENTISS.
GVILIELMO
COMITI PENBROOKE.
BARONI HERBERTO
DE CARDIFF, MVRMI-
ON ET S. QVINTIN, PAC.
ET BELL. ARTIBVS
ORNATISS.
SVVSREFERTHÆCSVA
ET D. D.

Robertus Iohnson.



Efsaies.

- 1 Of Greatnes of minde.
- 2 Of Witte.
- 3 Of Education.
- 4 Of Exercise.
- 5 Of Learning.
- 6 Of Experience.
- 7 Of Histories.
- 8 Of Art Militarie.
- 9 Of Trauell.
- 10 Of Affabilitie.
- 11 Of Iestes.
- 12 Of Discretion.
- 13 Of Speech.
- 14 Of Wisdome.
- 15 Of Reputation.
- 16 Of Liberalitie.



Essay. I.

OF GREAT-
nes of minde.



Greatnesse of minde is
an ornatment to vertue;
setting it forth in an
higher degree of ex-
cellencie, teaching vs
to cōteinn al these imagine world-
ly greatnesse, and confirming vs
with a puissant resolution to enter
vppon the brauest enterprises:
where this apthesse is wanting, the
vertues which specially besit great
fortunes (as depth of wisdom, height

Essay. 1.

height of courage and liberality) are also wanting, and it is as impossible to enlarge a little minde to anie of these vertues, as with the puffe of the mouth to force a tall vessell against a strong and deepe streame.

For how can they be carried to embrace worthy deedes, who so highly prize this interim of life? how can they bee wise, who distracted with vaine feares, doe not settle in this resolution, that al worldly happines hath his being only by opinion? how can they be liberall, whose mindes confined to the world, think of living continually?

Contrariwise, where learning hath gotten such a disposition to worke vpon, it is most powerfull, and can plant an opinion against the strongest feare of death. Then a man is easily induced not to esteeme the giftes of Fortune for their specious shew (for that were to admire them) but for their vse, and that is to gouerne them. It teacheth that it is a better thing to giue then to receiue:

Of Greatnes of minde.

Illud enim est superantis, hoc verò eius qui superatur, the one beeing the insigne of superioritie, the other the signifying note of subiection, arguing a defect with acknowledgement of a better. And indeede great mindes cannot endure to make shewe of a beholdingnes. They loue their own benefits, and it is better by commemoration of former fauors to draw them to accomplish our desires, then by mentioning those good turnes, which proceeding from vs to them, might in reason binde a granting to our petitions: for by so doing they thinke *Destruí fortunã suã*, and interprete it to a diminution of their greatnes, & disabling them of abilitie to requite: and when the benefites are greater then hope of recompence, in lieu of a gratefull acceptance, they are repayed with a most malicious ill will: for there is no worse and more daungerous hatred, then the shame & inward guilt of an abused benefite.

With those men the most pre-

Essay. 1.

uailing manner of intercession is to
giue thanks, as in *Traians* time the
best phrase of suing for offices was
to shew that he had beene lately in-
dowed with one : *Optimè magistra-
tus magistratu , bonore bonos peti-
tur.*

These mindes with a noble despi-
singnes, ouerpassing small matters,
contend for an accessle of estimation
reseruing and husbanding their
prowesse for the greatest employ-
ments, *Aeneas* in the Poet.

*-solum densa in caligine Turnum
Verligat lustrans : Solum in certamina
poscit.*

Neither can I more fitly compare
them, then to those noble dogges,
which presented to *Alexander* by the
king of Albanie, would not stirre at
small beasts, but with an ouerflow-
ing of courage contemned to in-
counter but with Lyons and Ele-
phants.

They are spare in speech, open
in action, euer musing, and retired,
such as *Scipio* is described by *Cicero*,
and

Of Greatnes of minde.

and *Sylla* (by the most cunning searcher of mens minds) *Salust* in whom hee saith : there was an incredible height of spirite in concealing his courses. They are neither proudly conceited in prosperite, nor discouraged with the stormes of aduersity, no way impeachable or subiected to the base dominion of Fortune. Such was *Furius Camillus*, who being alway like himselfe, neyther by attaining the dictatorship, was enflamed to haughtines, nor by being forbidden his countrie, was strooken into melancholie: and surely in this vertue the Romans were generally admirable, who neyther in their conquering age were puffed vp to insolency, nor in their crosse & vnlooked for accidentes stooped to dispaire. As in the diaster at Cannæ, (when all the worlde did ring out peals, that their fortunes were dead) they did nothing vnworthy themselves, that might be a derogation to the auncient dignity of their name : for being driue to that exigent, that

Essay. I.

having lost the flower and strength of their Nations, they armed their seruants and aged men to the battell, yet they neuer offered any capitulations for a truce, neyther would they redeeme their captiues, both which actions imported an inuincible confidence: and afterward, in the enterprise of Asia, they proposed before the victory conditions to *Antiochus*, as if they had ouercome, and after the conquest out of a wonderful moderation, as if they had not vanquished.

But little mindes hauing risen with a prosperous winde, are lifted vp farre beyond the leuell of their owne discourse: Then they begin to speake in a commaunding accent to condemne other mens actions, to affect singularitie, to vsurpe vndue authorities, to contrauert in argument without respect, and to perseuer with an vnflexible stubbornnes, perswaded that all thinges become them: and thus drunken with vaine greatnes, founded vppon no worthinesse

Of Greatnesse of minde.

thinnesse, are easily trained into opinion, that their state was atchieued by their vertue, & that their vertue was worthy of a better state. But when they begin to taste any disfa-
uour, presently discountenanced in themselves, they are eyther by sel-
dome cōfortlesse flatterers, brought to some vnreasonable purpose (as *Claudius* blinded with the false infor-
mations of *Pallas* to adopt *Nero*) or
else hauing no Greatnesse but out-
ward, & standing on no true ground
inwardly, are more ready to fall the
calamity can depresse them, and
presently like vile and abiect crea-
tures, not aduenturing to recouer,
dispaire of renuing, & reintegrating
their fortunes.

But as the best Wine becom-
meth the egrest vinegar, and what
degree of goodnes a thing holdeth
while it abideth in his nature, the
same degree of euill it taketh, when
it is abused: So this Greatnesse of
mind, if it be not accompanied with
vertue, maketh men dangerously

49 *Essay. 2.*

bad & terrible, producing the same effectes, which it did in *Catiline*, *Immoderata*, *incredibilia*, *nimis alta semper capiendo*: but being guided by clearenesse of iudgement, causeth men to bee soly earnest for the publike good, not to bee contentious, selfe-seeking, or any thinge respecting their peculiar aduantages.



Essay 2.

Of Wit.

MEn of slowe capacitie, are more apte to serue, then to rule, their conceite is so tough, that neither the rules of learning, nor precepts of wisdom, nor habite of vertue can make any impression

Of Wit.

pression. *Tardis mentibus virtus non committitur*, saith Cicero. They haue a dulnes enemy to wisdom, a slownesse hurtful to the moments of occasion, a certaine vnderstanding alwaye fraught with suspition, the lesse they perceiue, the more they conceiue, (for the selfe-guiltines of their owne defectes makes them willing to appeare curious) rather following chance, then dooing any thing vpon free election: they faile in that greatnesse of minde, that noblenesse in their ends, that reason to resolute, that spirite to execute, that feeling of disgraces, which a man ought to haue.

Some in the choyce of Ministers, elect men of this disposition, *contemptu magis, quam gratia*, who stand so far good, as a simple voidnes of euill serueth thē for a ground of fidelitie: but I cannot see how to allowe this opinion, since wee ought to preferre those which are good & know why they are good, when againe these simple wittes are
casilie

Essay. 2.

easily both altered and deceiued.

A witte too pregnant and sharpe is not good : It is like a rasor whose edge the keener it is, the sooner it is rebated, or like soft wood which is ready to receiue the impressiō of the Limner, but for warping is vnable to keepe, and therefore not fitte for any worthie portrature. Men of this disposition are of a more quicke then sound conceite, hauing store of thoughtes rather stirred thē digested, in all their actions vnstained and fickle, one while embracing an opinion, as seeming the best, then againe looking more nearely, and not able to aunswere the doubtes, which are ready to enter an open inuention, fall to a strange kind of vncertaintie : the more thinking, the more not knowing what to thinke, verie irresolue where there is some probabilitie to breede on both sides conjecturall likelihoods: For a working and craftie witte drawes commonlie with it a doubtfull and wa-
uering judgement : Such was no-
ted

Of wit.

ted in *Tiberius* stirring vp trifling regards to containe him in suspence, rather increasing new doubtcs, then giuing any ground to settle an opinion, being the true cause, why his speeche was commonlie obscurelie doubtfull, subject to a double interpretation, dissolued in it selfe, and not knit to any constant end. Such was *Clement* the seuenth, who hauing apregnant witte, & a deepe knowledge in all the affaires of the world, yet comming to pointes of execution, was very vnfortunatelic irrefolute, ready to reduce the reasons into discourse, which first moued him to any deseigne.

In Negotiations they deeme that of other mens proceeding, which in their owne case they would do, and in this securitie are often times so ouerreached by their aduersarie, that they cannot returne without greate disaduantage and losse: Commonlie they followe rather subtle then wise counsailes, which for the most part doe not speed: they are *prima*

Specie

Essay. 2.

specie lata, thinges of apparance, and no substance, rather great and magnificent, then easie and secure, they are *Tracta dura*, and by how much the subtletie is the greater, by so much it is necessary, that the handling be very precise, or else they wil sort to no end, being like the clocke which most artificially composed, is soonest disordered, and put out of frame, they are *Euentu tristia*, most odious to the world, & so disfavoured of god, that they are alway waited on with most vnprosperous ends. The same of craft is alway hatefull, & procureth enemies, and these cunning companions are of opinion that they can dispose the whole world at their pleasure, and I thinke this imperfection hath some similitude with that arrogancie of the Stoikes, which maketh men busie-headed & turbulent, desirous to be set a worke.

Againe, quicke wits are readie in speech, but affected, high-flying Poets, but seldome graue Orators,

com-

Of wit.

commonly breaking themselves to an humorous kinde of iesting, to play vpon any thing, and stirre the spleene, rather finding causes why a thing should be amisse, then willing to attend.

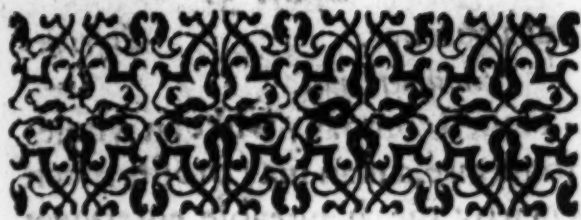
And therefore wit doth in some respect resemble the Sunne, which so long as his beames wader abroad according to their naturall libertie, dooth gently warme the earth, but when they are by a violent vnion assembled in the holow of a burning Glasse, cōsumeth that which ought to be refreshed: so Wit, the lampe of mans little world, indewed with a sensible volubilitie, gouerneth our actions according to our desire: but being armed with vehement and working spirits, becommeth the traitour of our blessednes, & therefore griefe is saide to bee the touchstone of the finest wit.

To close vp this discourse, I approoue a quiet discourse of reason: It is ordinarily in a sanguine complexion, which is so tempered
with

Essay. 2.

with a measure of melancholy, that the suddaine motions and inforcements of the blood be allaiied. These men are of a stately presence, sound body, long life, readie to inuent, firme of memory, copious to dilate, silent in tongue, secret of heart, determinate in aduise, regular in proceeding, wise in seeing the best, iust in performing it, temperat in abstaining from the contrarie. They are *actiuosissimi similissimi* they dispatch their busines with such moderation.

Such a wit will euen in the execution perceiue, and vpon present occasion determine and take counsell, as fencers do in the listes, whom the countenance of the aduersarie, the bending of his body, the mouing of his handes doth admonish, how to proportion the distance, how to offend where is least ward, how to defend where is strongest assault.



Essay. 3.

Of Education.

EDucation is a good and continuall manuring of the minde, the principall foundation of all humaine happinesse, and as the soule is the formall cause of our life: so this is the efficient of a good life, giuing light to the vnderstanding to know Good, and make difference from the contrary: confinement to the will soly to performe it, restraint to the growing affections, gouernment in actions, ablenes to the body, without which, mē are burdēs. & eye sores to the cōmon-weale, nothing
but

both number.

-Et fruges

consumere nati.

Honest company is like an wholesome aire, a man may profite much even by the changeable enterview of a good man, and he that applieth himselfe to the conuersation of the wicked, is subiected to the contagion of their vices : but especially it is a thing of great consequence in yong mindes, which are pliable and apt to be seasoned, either with vertuous or wicked resolutions, and to receiue the impressiō of any customes which their first company (a warrant for common errors) shal by the silent perswasions of their proper actions impose vpon them.

This is the reason why the qualities of the minde do commonly run on a blood, and become hereditary, insomuch that some families retaine proper customes naturalized in the. As in Rome the *Pisces* were frugall: the *Metelli* religious: the *Appii* ambitious, the *Manlii* austere, the *Laelii* wife, the *Publicola* courteous, which qualities

Of Education.

qualities, proceeded not from the difference in temperare, (for that doth varie by interchangeable mariages) but of the diuersities of breed, which I may properlie call a second, and better nature.

In restraining the humors which may feede vices in youth, it is not good to agrauate small errors with termes of affected indignation: for it is a dangerous thing to vse a medicine stronger then the nature of the disease & complexion of the patient. The best course & of most efficacy in disposing generous minds is with reprehensions to mixe praises: imitating wise commanders, who seeing their souldiers dismayed do not vpbraid them with the name of cowardice, but by recording their honourable seruices, enflame them to imitate and surpasse themselves. The forme is in the Poet: O Achilles where is that valour which hath filld the world with your fame: doubtles you forget your selfe in ouerthrowing all the excellent things

C you

Essay. 3.

you haue done, and distaining them with so shamefull a retirednes. Thus hauing awaked him out of his sleep of idlenes, he telleth him, *Tibi se perisura reseruant Pergama*, and so maketh demonstration how he may honourably redeeme the already cōceiued infamies.

For as euill eyes, although they can see there is a Sunne, yet through weaknes cannot delight in the Sun: so a minde over-weighed with the violence of passions, hardly admitteth that freenesse of speech, which reason might warrant, but requireth such a Physition, who can let blood in the right vein, & then again bind vp the wound. Such corrections are smoothly covered with an vnexpected praise: and the memory of their former vertues toucheth the minde with a noble and feeling shame of the present fault.

Againe, it is better to entreate by perswasions, then enforce by commaundements: for feare and seruile restraint (the instruments of compulsion)

Of Education.

pulsion) exasperat free spirites, making them who would bee ouerweighed with the sweet violence of reasonable wordes, to cast away shame and perseuer in faults. Euery man desireth to haue this cōmendation added to his actions, that they are naturall, and not affected eyther for feare of punishment, or hope of reward. He governeth better, who suffereth men to be good, then hee that maketh men good: but aboue all I approoue that moderation in parents, which shall seeme rather to haue found then rendred their children dutifull.

Fathers must loue their children with that affection that they ought: but let them perceiue as little as the gentlenes of their nature will beare, neither too lauishly giuing them the reynes, nor too carefully grieuing them for want of well ruled liberty. And althogh the best rules be to inure them to labor, to acquaint them with simple dyet, so that by custome al miserable actions may be natural:

C 2

yet

Essay. 3.

yet if there bee not a moderation v-
sed, young mindes will be preeetly
discountenanced, and great spirities
embased with no small empairement
of their worth: for little mindes,
though neuer so full of vertue, can
be but little vertuous.

Essay. 4.

Of Exercise.



He exercise ought to be
such, which may occu-
py euery part of the bo-
dy, as the play at the bal,
neuer sufficiently com-
mended by *Gallen*: or hunting, by
which men are accustomed to con-
traries, to heates, to coldes, to watch-
inges, to fastinges, to water, to beere,
to wine.

To comend hunting I need not on-
ly I will say, that it maketh men la-
borious

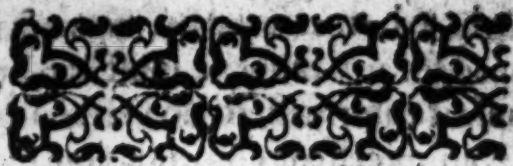
Of Exercise.

borious : labor begetteth good customs, good customs are the roots of good lawes, lawes founded vpon such grounds, the producers of military prowes, and that where these three concur in any degree of excellency, they canor but make a strōg & puissant cōmon weale. But aboue all other recreatiōs it confirmeth the body in ability both of doing, & suffering, & acquainteth the minde by degrees with daūger : so that I may say as Cicero did of Fencing : that it is *Fortissima aduersus mortem, & dolorem disciplina* : For in that, it resemblēth perill, it maketh vs familiar with perill (custome diminishing the terror of those things, which by nature are indeed fearefull,) and so by little & little resolūeth vs against any dauntings which the Imminency of daūger might draw with it. So *Marus* before hee would bring out his souldiers to fight with the *Cimbres*, set them vpon the trenches to acquaint themselves with the terrible aspect, and inmaine bodies of

Essay. 4.

those Sauages : and by this counsell brought to passe, that now they began to contemne those which at the first sight they amasedly feared.

His artibus futuri duces imbuebantur, sayth *Plinie*: for by these sports images of battailes were deliuered to the memory, which afterward abler iudgement might dispence; whereupon the ancient Worthies, and *Heroes*, which ranged the whole world to their obeyfance, are reported to haue bin bred in the woods, & employed in continuall huntinges : by which they did not only strengthen their body, resolue their mindes, but also being ridden in all grounds, became good discoverers (a qualitie very mainly required in a conductor) for a man hauing perfectly beaten one place, may sooner attain to know the scituation of another, because all regions do somewhat resemble one another in proportion, & so by comparing one known, a man may compendiously informe himselfe of many vnknowne.



Essay 5.

Of Learning.

Although Learning haue a priuate and pleasing end in it selfe, as beeing the harbour where the free and vntroubled consideration hath a delightfull repose frō the sea of more vnquiet thoghts, yet it is but a seruing quality, preparing the mind to a nobler end of wel doing, which (as the proud inconstāt Stoikes held) doth not consist in refrayning or ceasing, but in working and performing, and is not a defect, or not doing of things, but an effect or doing of things.

For knowledge teacheth not her owne vse, but as a necessary meane inableth vs for good actions, and it

C 4 ought

Essay. 5.

ought to be measured by vertue, & if
 loved for any thing, it must bee, be-
 cause it enformeth to do vertuously.
 It is an excellent cōmendation, that
Plinie attributeth to *Traian*: *Præfatas*
quæcunq; præcipiunt, tantūq; eas (literas)
diligis, quantū ab illis probaris: we must
 vse the precepts of Learning as the
 Lawes of our behauiour, accounting
 of them in no other proportion, then
 as the waiting Ministers, by whose
 mediation a more easie access is pre-
 pared to wisdom: we must remem-
 per, that the glorie and increas of
 knowledg consists in the exercising
 goodnes: that these maide muses do
 not aunswere the hope of men, ex-
 cept they bee joyned to that mascu-
 line and actiue power of the minde,
 which maketh vs performe good
 thinges and great thinges.

So when *Rome* was in her flou-
 rishing age, and began to terrifie all
 Countries with the fame of her ex-
 pected greatnes, euen at that time,
Ingenium uero sine corpore torcebat,
 there was none who fixed his minde

to

Of Learning.

to take repast on these so diuine sciences, but hee remembered that hee had a body with fit organs to inure their behests, and that hee should be a forgetfull receiuer of his countries benefits, except he in some sort made recompence by imploying his powers for her aduancement. and good.

Too much to retire to these studies, doth not accord with state or grauitie: but by separating a man from more worthy deuoires, bringeth him into contempt: It is an happie thing to keepe a meane of wisdom, least while we thinke too much of dooing, wee leaue ydone the effect of thinking: but especially we must eschew with too vehement seruencie to embrace this glorious profession, and record that saying of *Cato*, That active mindes cannot be with a more honest idlenesse, then the studie of letters, corrupted, nor idlenesse by any greater or more dangerous policie, find easie entertainment in a well gouerned

Essay. 5.

ned Common-weale.

Some object, that howsoever this refiner of inuention (Learning) is commendable in lower fortunes, yet in great men it is an occasion of more intollerable vices: that it rayseth their thoughts into vaine regions of ambition, and to the accomplishment of thinges not Feasible, that it ouer-mastereth their reason with the sweete insinuation of hautie matters, directing them to worke their priuat ambitions with the publicke inconuenience. To this I answer, that the argument is taken onely from the abuse, and therefore of no validitie, because al reasons either of praise or dispraise ought to be take from the right vse, to which a thing is directed. Moreouer, I think, that their conceit is inuegled with the same fury, which possessing some such goodlesse mindes, hath taught them to inueigh against the vspeakable wisdom of the Creator, for this reason only, because hee had endewed them with reason. For
(say

Of Learning.

(say they) as Wine because it dooth
feldome helpe, but often distemper
the sicke, is better deteyned, least
through a soothing hope of doubtfull
health, a certaine danger be incurred:
so (this swift mouing of the minde)
reason is better denyed to creatures,
because more abuse it to naughtinesse,
then rightly vse it in vertuous enterprises.

And a little to vrge on this so
strange position, Is there any wrong
glozed, any right eluded, any discord
sowed, any machination, or guile
layed to entrap the well meaning
of honest men, but reason worketh
it euen with a more refined sharpnes
of inuention. *Ingeniosior enim est
ad excogitandū simulatio veritate, ser-
uitus libertate, metus amor.* In the
Tragedies we may see *Medea*, with
what cunning and quaint Discourse
of reason, what subtile preparation
she seeketh to compasse her deseignes,
while laying this grandhold of pro-
ceeding.

Erudus

*Enclaus est scelus tibi nullum
scilicet putare.*

She worketh by congratulating her enemies with gifts, knowing that to bee a course, where warie distrust might make no presention of her malice. Nay, to leaue fables, and come to the life of truth, history: had not Nero great reason to supplant all those, whose libertie of minde hee could not endure, as a thing hurtfull to his seate of tyrannie. His reason tolde him, that absolute power was giuen him frō the gods, that he only as Lord could giue fortune to the world, and distribute hap and mishaps at his pleasure: that it was an vtimately policy to preserve those men, who standing strong in their owne vertue and loue of the people might heaue him out of that abominable iniustice and vsurpation.

But these reasons are but colours, to keep our iudgement from entring into consideration of the true cause, which in these smiling railers stirres

Of Learning.

vp an ingrateful scorne against literature : And I thinke their hatred proceedeth eyther from *Domitians* reason, who (priue to himselfe of most horrible vices, exiled these artes : *Ne quid vsquam honesti oculis occurreret* : or from reuerence, as to a minde guiltie there is nothing more terrible then the sight of that which might pluck into the remembrance the omitting of doing worthily. Euen so, if vertue were beheld in bodily organs, vndoubtedly she wold not as soe as Philosophers haue taught, stir vp the degenerate minds to embrace her effectes, but rather work a desire neuer to come to look vpon her: for as men did see, so they would againe be seene by her, and the sight woulde rubbe into theyr mindes, and vrge their consciences with deserued infamie; and vice in such comparison wold seeme fuller of deformity, and the men so hardly aggriued, would forsake both feare and shame (the onely meanes to withdraw euil men from wicked courses)

Essay. 6.

courses, & put on such a proud contempt, as should take a brauerie and felicitie in naughtines.

Essay. 6.

Of Experience.

EXperience is the guide of the vnderstanding, the rule of will, the ouer-ruler of opinion, the soule, and most entire part of wisedome, without which euen the most absolute Schollers cannot attaine to any degree of perfection in ciuil actions. There is more certainty in the principles of practise, then in the most necessary demonstrations, or clearest discourses of reasons: and these men that are intendants, and practised in the occurrêts of Courts are fitter for any actiue employemēt, & can with better easines dispatch
any

Of Experience.

any businesles: *Quoniam enim habent oculū ab ipsa experientia, vident ipsū principū.* These are as it were trusty Oracles, on whose iudgemēt a man may safely reappose his whole fortunes: they are vpon earth *instar prescium numinum*, whose aduise a man ought to take, before he ingage himselfe in any action.

For the mean, by which wisdome enableth vs to foresee the successe, and accordingly after due consideration rule the present, is cōiecture, which by comparing things passed, presupposeth out of the same causes the same effects: now in this obscure & incertaine deliberation vpon the future, a mā experienced is like him, who hauing tried a dangerous passage in his own person, & noted the byturnings which might diuert him into an error, cā in the darkeſt night with a secure and forward alacritie, goe the same way, and ouer-com-ming all the difficulties, ariue at the appointed place, whereas another though furnished with the soundest

di-

Essay. 6.

directions (yet neuer hauing proved
it quaketh at every shadow) and
hauing his spirits shut vp in amaze-
ment, plainly hazardeth his per-
son.

The rules to perfect experience
are, to frequent the courtes of Iu-
stice, as Free-schools of ciuil lear-
ning, to endeour to vnderstand all
occurrences, to confer concerning
the news of the world with men ex-
pert, reall, of a deepe insight, such
as are not carried away with appa-
races, but can spy day light at a litle
hole, and make iudgement out of
matters themselves, & discern be-
tween truth and truth-likenes, and
know when covert designs are the
foyles of more eminent intentions.

Essay. 7.

Of Hystories.

Historie is the mixture of pro-
fit and delight, the seasoning
of

Of Histories.

of more serious studies, the reporter of cases adjudged by euents, the interlude of our haps, the image of our present fortune, the compendary director of our affaires, by which valor is quickned, judgement ripened, and resolution entertained. Here are the reasons, why some estates liue quietlie, others turmoiled in continuall disturbances, some flourish by the delights of peace, others by continuing warre; some spend laushly without profite, others sparingly with honor. Here wee may see ruines without feare, dangerous warres without perill, the customes of all nations without expence.

By this obseruation of noting causes and effectes, counselles and successes, likenes betweene nature and nature, action and action, fortune and fortune is obtayned that wisdom, which teacheth ys to deliberate with ripenes of judgement, to perseuere in thinges deliberated, to execute with readines, to tempo-

D

rise

Essay. 7.

rise with inconueniences, to abide aduerfitie, to moderate prosperitie, to know the Scriptures, but in such sort, that neither superstition make vs vainly fearefull, nor neglect cause vs to be contemptuously presuming. And by opening to vs the plottes, which gaue life to all the actions, it teacheth more then twenty men liuing successiuely can learn by practise, as the Generall by seeing the counselles which gouerne the euent must necessarilie profite more then the Souldier, who not able to search into the causes, perceiueth onely the naked euent.

But as Histories are diuerse, so their operatiō in benefiting the perusers are diuers. In some as it were in *Cleambes* table, vertue is set out in her best ornaments, as in the describing of famous battelles, where specious wars, the ruine of nations, the scituation of Countries, the vncertaine traueses of fortune, the death of braue Commanders, haue a certaine kinde of Majesty linked with

Of Histories.

with delight, & the mind by conuersing in the is not only delighted, but also lifted vp with spirite of better resolution, and raysed to thinke of imitating: These fill a man with better courage, but faile in enabling him for the manage of ciuill actions.

Another kind there is like labyrinth, relating cunning and deceitfull friendshippes, how rage is suppressed with silence, treason disguised in innocence, how the wealthie haue bin proscribed for their riches, and the worthy vndermined for their vertue. These prouoke vs to eschew their viletie and lacke of vertue, and to bee rather vicioles then greatly vertuous: and although they bee distastd by those who measure Historie by delight, yet they are of most vse in instructing the minde to the like accidentes. And sithens men prostituting their wittes to all hopefull endes of gaine, are ready to aduenture themselves in the like actions, they are the most necessarie thinges, that can bee warned vs, to

Essay. 7.

the intent that in the like practises, we may seeke meanes of preuention and frustrate all the attempts of such subtile euill companions.

In this ranke I preferre *Tacitus* as the best that any man can dwell vppon: Hee sheweth the miseries of a torne and declining state, where it was a capitall crime to bee vertuous, and nothing so vn safe as to bee securely innocent: where great mens gestures were particularly interpreted, their actions aggrauated, and construed to proceed from an aspiring intent: and the prince too suspiciously jealous touching points of concurtancie, suppressed men of great deserte, as competitors with them in that chiefest ground, the loue of the people: When Princes rather delighted in the vices of their Subjectes, cyther because euerie man is pleased with his owne disposition in another, or because by a secret of long vse, they thought those would most patiently endure seruitude, whose

CON-

Of Histories.

contemptible manners and vilitie, might excuse their base subjection. He sheweth how enformers men of desperate ambition, sharpe-sighted in spying faultes, and cunning in amplifying occasions of dislike, forsware all honesty, redeeming the securitie of their own persons with the losse of good name, and liuing on the vices of men, as scarrabeckes on vicerous sores: Howe vaine men were preferred to be treasurers, that they might fall with their proper vanities and want of gouernmēt, being vsed like sponges, which after they had beene wet with the spoyles and extortions, were crushed and condemned that their long gathered wealth might returne to the Princes coffers.

Here some inferre, that the knowledge of euill doth induce and draw men to effect, that the imitation of an euill doth alway excell the president in height of mischiefe, but the following of vertue doth scarce equalize the example in any degree

Essay. 7.

of goodnesse, that the conuerfing in *Tacitus* doth deterre men from doing worthily, where are *Canis*, *Seneca*, *Sorani*, *Aruni*, men of admirable vertues in so corrupt a gouernment, ouer-living their prosperity, and dying like Traytors in the same age, when *Seianus* was an impudent informer, strangely compounded of the two cōtrarieties of pride and flattery, in shew modest and therefore more dangerously aspiring, sweyeth the fortunes of men at his pleasure, and by lucky passing through mischieuous deuises, is growne *Ferox sceleris*, and emboldned in his trecheries.

But yet these men ought to remember that those mischiefes are but mischiefes to a baser mind. *Quem cunque sortem videris, miserum ne ges*: that although they were oppressed, yet they remained still superiours, gouernours of necessity, rather directing then obeying the vexations. And I will not denie, but such corrupt mindes may also suckle venom out of the most wholesome floyers, and
armed

Of Histories.

armed with some dangerous Positi-
ons out of the Treasure of Bookes,
may like poyson mingled with the
best Wine, more forcibly hurt by
trayning on their mischieuous pur-
poses more cunningly: But yet mee
thinkes, men haue great incitemēts
to hold themselves in vertue, by
seeing euill men so contemptuously
set forth, quaking with the inner vp-
braidings of conscience, not enter-
taining sleepe, but disquieted with a
continuall tormenting execution-
ner: Wee may learne also to prayse
God for our Gracious Soueraigne,
vnder whose peacefull raigne, wee
are secured from all those miseries,
and injoy all those benefites, whose
worth wee shall knowe, when wee
suffer priuation of thē, vnder whom
our subjection is to the lawe, our ser-
uice obseruation, our obedience a
care not to offend.

In *Tacitus* are three notes, which
are required in a perfect Hystorie,
first, truth insincerely relating with-
out hauing any thing, *Hanftum ex va-*

Essay. 7.

no: secondly, explanation in discovering not only the sequels of things but also the causes & reasons: thirdly judgment in distinguishing things by approving the best, and disallowing the contrary, but yet hee performeth this with such an art, hiding art as if he were *an* *agent*, by enterlacing the *series* of the tale, with some iudiciall, but strangely briefe sentences.

In making vse of this Historie knowledge, we must not ascertain to our selues the sequell of any thing to fall out iust according to the like case in the Hystorie, but determine of it, as a thing apt to chance otherwise: for an example only enformes a likelyhood, and if we gouerne our counsels by it, there must be a concurrence of the same reasons, not onely in general, but also in particularities.

In making judgement of Hystorie, and considerately applying it to our present interests, wee must specially regard the dispositions of the agents,

Of Histories.

agents, and diligently remarke how they are affected in kinde, which is the least deceiving ground of forming opinion: for without this pondering, and knowledge of the qualities of those Nations, which wee meet with in reading, a man is vnable to make any due comparison betweene the present particular, and the former example. But to leaue these disputations, and the causes of variety in Customes to the schooles, as a matter some will not graunt, and fewer vnderstand, I will onely giue some instances of the proper qualities of some Countries, which most familiarly occurre in reading. The antient Romanes were men of an invincible spirit, not dismayed with what frowning disasters soeuer fortune could suppress their courage, and having a minde superiour to all aduersitie, resembled *Achilles* in the Poet, who so often as he was thrown to the ground, receyued freshe strength, but being lifted vp, was soone tined by his aduersarie: so they

they in their declining state, promising better of their hopes, armed vp their valour, and were filled with a greater brauerie of mind, but coming to the height of felicitie, and flowing with the spoyles of the whole world, ouerswaied with their owne grandeur, began to quaille in the last act, and after a safe escape from the maine sea of forraine incumbrances, to suffer shipwracke in the haue: then ouer many good fortunes bred in them a proud retchlesnes, then through the disuse of armes all things fell into the relapse & priuate dissensions were kindled to ruine themselves, then the city which was wont to giue law to the whole world, began to be *secunda inimicitia*, fruitfull in prouoking partialities, desirous of ciuile tumults, craftie in espying and aggrauating secret dislikes, ready to catch at any occasion of innouation. Their valour made them quiet, and quiet wealthy: but according to the reuolution of all thinges with a swift & violent return
their

Of Histories.

their wealth effeminated their valour with idleness, idleness occasioned disorder, disorder made ruine. And as the iron begetteth rust which consumeth it, and ripe fruites produce wormes which eate it, so their greatnes nourished such vices as by little & little brought the to confusion, insomuch that a great time their state was maintained more by reputation of things done, then any other present foundation.

The French are too aduenturous in the imminency and nearenes of perill, overwaging the difficulties of terror with a too furious resolution, in assault more then men, in maintaining the medley lesse then womē, verry irregular in their actiōs, grounding them vppon fallible hopes and vaine expectations, light, inconstant, insolent in prosperitie, destined rather to conquere, then keepe: as contrarie the Venetians have recovered by the arts of peace and composition that, which they haue forgone by war.

The

Essay. 7.

The Spaniards are subtle, wrapping their drifts in close secrecie, expressing suretie in their words, but keeping their intentions dissembled vnder disguised assurance of amity, betraying the innocency of their friendes, in malice infinite, and so ouer-caried with that passion, that for the most part they execute a reuenge farre aboue the nature of the offence: not giuing any suddain apparance of it, but waiting for opportunity so much redouble the blow, by how much it hath beene nourished with tract of time, and hung in suspence.

Essay. 8.

Of Art Militarie.



Here is a barbarous opinion of the contrarie-
tie of armes & learning,
and the impossibility of
their

Of Art Militarie.

their meeting in any person: which
vareasonable Paradoxe well fitteth
those who know nothing but the fu-
ty of strength, and not the vertue of
courage. For without this, fortitude
is intuled to those actions which
hold rather of vice, and the more it
seekes to hurt, the lesse it is able to
hurt, and is eyther a rashnesse which
after the first brunt dyeth in it selfe,
Et ut quaedam animalia, amisso aculeo tor-
pet, and cannot hurt, like some beasts
which shoot the sting, and partake
no more with the payson, or a false
vigor proceeding from despair, whe
men weary of the worlds eyes, shall
thrust themselves into manifest pe-
rill, without any sufficient ground
of reason: or a fiercentesse, when
choller and the effects of anger are
made the motives of valour, or a
confidence, when a man after the
often aspect of danger, and by the
luckie passing of diuers fights is be-
come hazardous, and enterprising
in such sort, as the vice of drinking,
In praelis tradis inermes. Without lear-
ning

Essay. 8.

ning *Hercules* is furious, *Darius* insolent, *Achilles* overcome with vain delights, vnable to cōmaund his owne decent appetites, and ready to haue ingloriously seperated himselfe from reuealing his vertue, if wise *Pliſſes* had not by a timely policie drawne him to retire into himselfe, and consider the frayle foundations of those weaknesses, which did so infeeble his resolution.

But although learning be of great consequence in perfection of a martiall man, yet experience is the chiefest point, neither can a man be absolute by reading other mens exploits. The true Schoole of Warre, is the field; and not the Chamber: the teacher is vse, and the best course for attaining is to bee present in the important deliberations, to obserue and ponder vpon the executions, to consider the euents, and the counsels which gouerned them, from which obseruation ariseth that wisdom, which enableth vs to make choice of our aduantages, to aduance opportunities,

Of Art Militarie.

winnes, to cut off by celeritie all discourse of counsell from the enemy, to make his inuentions sort to his proper ruine, to overcome by quicknes the difficulty of those things which could not bee suppressed by expecting, to accommodate prouisoes to all chances, to alter our determinations according to the suddennes and variety of occurrences, neyther to feare nor despise the enemy, but to remember, *Et semper pendeat bannus*, to bee ready to catch at that periede of time, occasion, which by a fortunate meeting of circumstances doth ease vs in the compassing our projects.

Great men ought to frequent the warre, proposing to themselves these three reasons which moued *Tyberius* to addresse *Drusus* into *Illyricum*: The first was, *suescere militia*, to inure and experience him in warfare: for it is not sufficient to haue military science in our minde, but by often meditations to make it familiar to our hands and feet. Hee is the best soldier

dier that is most experimented, neyther can I more fidly compare these booke-knights than to a Musitian, who insisting onely vpon the Theoricke, is not able to expresse any thing.

The second was *Studia exercitus parare*, to wind himselfe into the fauour of the Souldiers: which thing, of what consequence it is in raising and preferring a man, wee may see in *Hannibal*, who being wholly a martial man, borne and brought up in his Fathers paullion and sight of the souldiers, was before the prime of his youth chosen general through their consent and applause: neyther was there any other apparant cause of the obtrayning that dignitie at so vnripe yeares, but the affection of the Army, which alway desireth such a Leader, whose maners they are most familiarly acquainted with.

The chiefe rules to get this fame and reputation are these, to haue a watchfull eye, a diligent hand, a resolute heart, at the beginning to doe
 1510 rathe

Of Art Militarie.

neither too much then too litle, some-
times to hazard fairely, to watch and
ward, to glory in beeing content
with a litle, not to bee more costly
apparelled, then a priuate souldier,
arma et equi conficiantur: in action
to be beedelessly earnest, to refuse
no employment for feare, nor enter
into any vpon an humour of osten-
tation, to suppress the esteeme of
your atchivements, and vnder va-
luing them humbly like a Mini-
ster, referre the honour to the for-
tune of the Generall. For such mo-
destie augmenteth the fame of ver-
tue, beeing indeede like those sha-
dowes which cunning painters vse
to encrease the lustre and grace of
their portraytures: and men see-
ing such respectlesse account made
of such thinges done, will preoccu-
pie conceites of some noble future
successes: *Iugurthaes arte* in inwor-
thyng himselfe was, *Purimum fa-
cere, et nihil de seipso loqui*, and so hee
conquered enuie, and the passion

E

of

Essay. 8.

of emulation with an infinite glorie.

The third reason was, *Simul In-
necem urbano luxu lasciuientem, melius
in castris haberi rebatur Tiberius.* There-
fore the Camp must not be frequen-
ted as a secure & priuiledged place
of licentiousnes, but as a Schoole
where the body ought to be inured,
and by continuall labour subiected
to the miseries of travell, thereby not
to bee daunted in the imminencie
of daunger, nor to feare a wound,
but with an inuincible vi-
gor to endure all cor-
porall aduer-
sities.

of

of

of

of

of

of

of

of

of

of

of

of



Essay. 9.

Of Trauell.

TRauell entertayneth a man with delight, neyther is there any so confirmed in a contēpt of all worldly thinges, who findeth not himselfe out of a meere instinct of nature, infinitely pleased with the stately representation and maiestie of strange & famous cities. But what an inward obiection it is to, see the ruines of Theatres, of triumphall Arcusses, to view the places which doe yet testifie the vertues of the auncient Worthies :

Et campos vbi Troia fuit,

They know best, whose minds soare higher, and become greater by be-

E 2 : holding

Essay. 9.

holding the memorials of other times
glory and magnificence.

But because reason biddeth vs to
provide rather for the beautifying of
our nobler part the minde, then for
the flattering of sence, the chiefe
scope must be abilitie, and the grea-
test delight to feele with *Solon*: *Se-
nescere se multa indies addiscentem*. For
althogh these studies require rather
retirednes and immunitie frō those
disquiets, which this (vnsated kinde
of life) traueiling doth draw with it:
yet let vs know, that to this orna-
ment of knowledge concur not only
the sence of seeing, to conuerse in the
monuments and treasure of bookes:
but also of hearing in conferring
with men, excellent in euery profes-
sion: in enfelowshipping with diuers
natures and dispositions. For this va-
riety of company bettereth behavi-
our, subtelizeth arts, awaketh & ex-
erciseth wit, ripeneth iudgemēt, con-
firmeth wisdome, and enricheth the
mind with many worthy and profi-
table observations: performing all
these

Of Tranell.

these by so secret a working, and insensible alteration, that a man doth sooner acknowledge himselfe much abler, then hee can apprehend the meanes: Euen as in the growing of a tree we perceiue not the successiue motion of encrease, but at length may sufficiently assure our selues, that there hath been an augmentation.

In this obseruation, as there are many generall thinges, with which a man may trust himselfe, so there are many particularities which are more specially to bee obserued, as most powerfull to inspire vs with ciuile wisdom, and inable our iudgement for any actiue employment, *vid.* the religion, lawes, forme of gouernement, scituation, castles, fortifications, citties, forces: what neighbours confine, of what power, how enclined: The noble Families, their discents, intermarriages, their potencie, either immediate of themselves, or by reason of the Kinges countenance, their adherences, sects,

Essay. 9.

dependencies, partialities, and the causes of all.

But because in forraine countries there are many peculiar vices couered with the specious semblance of humanity, which hauing borne long swey, and growing into custome, vnworthily find not only pardon, but also commendation: and our weaknesse is prone to participate those euill habites, which eyther flatter it with noueltie, or deceiue it with a glorious shew of vertue, therefore a man ready to enter such expeditions must obserue these rules, as the chiefeft preseruations of reason against any such infection, so much the more daungerous, when the contagion inueagleth and entereth in the aire of a peruerse approbation.

For assuring our selues that where are many vices, there are also infinite vertues (because no euill is so bad, as that which proceedes from the corrupt seedes of goodnesse) wee must in such places affect the fami-

Of Tranell.

familiaritie of the best, by all conuenient obseruances, endearing them who as they preaccede in all worthie qualities: so especially in this vertue of easinesse and humanitie. And although many dangerous minds are hidden vnder the false glasse and deceiuable apparāces of feined meeknesse (a vertue rather taken on, then taken into them) yet the best rule is (if there bee no other manifest cause of prohibition) to apply to their conuersation, who are most excellent in the formes of behauiour: For thereby men are bettered in a certaine externall vertue of ciuilitie & gentlenesse: which if it flowe kindly, naturall without forcing against the Hare, and voide of the two imperfections affecting, and ostentation vndoubtedly cannot but worthily commend a man, and make demonstration of a minde aunswearable.

In meeting with natures close and retired, spare in reuealing themselves, conformed to all turninges

Essay. 9.

of flights, skilful in dissembling passions, such as can pretexe spite with a countenance of amitie, it is good (if they be innocent and harmelesse) to vse semblings, as opportune defences to frustrate their proiects, but not as machinations inuented for mischieuing. Therefore the countenance (the gate of the mind) must be open and free to all, the tongue sparing in vtterance of thinges of importance, the minde closed, and this remembred. *Chi vuol andar per passe, dene banere bocca di porcello, L'orechie d'asinello.*

Essay. 10.

Of Affabilitie.

Affabilitie is like Musicke, which is made by a iudiciall correspondencie of a sharpe and flat, it is a mixture of pleasing-
nelle

Of Affabilitie.

nesse and severity, in such sort, that neyther gentlenes, by being a derogation, weaken reuerence, nor severity loue. It is not sufficient to be altogether reall in performing the effects of a louing mind: but also euery man requireth to bee assured by vtter apparances, as messengers of the inner intentions. And if by these oblations a man giue not his friend confidence and surety, I may not vnjustly compare his beneuolence to an Image, which in it selfe well proportioned, but not apparrelled in apt colours, doth want that delightfull lustre, which should satisfie the greedie eyes of the Spectators.

A man must bee not onely present in ministring any conuenience Office, but also by sending forth in the countenance the pawnes and assurance of loue, by exciting men to open and reueale their businesses, & by promising all conuenient furtherance. For as men warme in the youthfull desires of loue, take greatest

rest comfort by being seene of their
Mistresse, and receiue more ioye
from a wanton looke, then from any
other sence: so among all the kinde
Offices of friendship, there is none
so desired, as this acknowledgement
by outward respects, especially whē
the ende is meere salutation: for
there is no more contrary enemy to
true friendship, then the motion of
proper interest.

The Romanes not to defraud a-
ny man of a due and conuenient
Congie, retayned certaine Admoni-
tors, (called *Nomenclatores*) who
should suggest the name, & quality,
and account of every one they en-
countred, that they might be saluted
in a conformable style: for to looke
strange and disdainefull, to be back-
ward in returning these respects,
procureth hatred euen in the dearest
friendes, so much more daungerous,
by how much men can lesse endure
to bee despised, then iniured, be-
cause other grieuances concerne on-
ly the bodie, and bring this com-
fort

Of Affabilitie.

fort; that hee is some body in his conceite, that so offended him: but the iniuries of contempt are a disreputation, and the offended taketh himselfe to bee accounted no body, and therefore such omissions can hardly by any meanes bee redeemed.

Cesar through his wonderful vertues had settled himselfe in the strong loue of the people, and with his easinesse and affabilitie, (as with sugar sprinckled vpon a bitter medicine) had nittigated the grieve, which a Romane spirit might take from the pretious remembrance of lost liberty: while by seeming to arrogate nothing, hee obtayned that all affaires of consequence should remain at his deuotion: yet one vncircumspection in not receiuing the Senate with due reuerence, cancelled all memorie of former desertes, gaue his enemies honest colour to beare him ill will, and authorized an opinion, that his death was meritorious and lawfull.

The

Essay. 10.

The seasoning of these oblations and ceremonies, is a readinesse to pleasure, deuotion, fayth, syncretisme, which wee ought to addresse according to the present opportunitie. In these apparances, equals must bee esteemed superiours, and no circumstance must bee omitted, eyther of meeting, or of accompanying, or of salutation: for these outward formes are obserued as demonstrations of the inward affection: Inferiours must bee receyued with manifestation of an hopefull willingnes to see them comperes, by acknowledging their merite & worthinesse: but if they bee of equall rancke (as followers of some great state) a man must stand indifferent to all: otherwise some will bee discontent, and thinke him mooued with passions: others insolent, when they know that he is necessited to depēd on them, howsoeuer they entreate him.

If any shall importune an vnwonted request, the repulse must bee
mo-

Of Affabilitie.

modest by shewing the qualitie of the matter to be intractable, by rendering some sufficient excuse (which may arise from the circumstances of time and place, or other infinit accidents) by revealing a desire, to open in a more fit time those effects which envious occasion will not now permit. Thus Denials will bee interpreted as speciall favours, and men filled with a certaine hopefull reviving of minde, will bee contented with promise. *Sic homines fronte et oratione magis, quam ipso beneficio, reguntur.*

The way to attaine acceptable behaniours, is not a point of endeavour, (for then it is feigned, and it alway chanceth that feigned courtesie turneth to pride) but rather consisteth in a certaine induction and readines of the minde, which if it be excellent, will easily sute it selfe in these Formes: for (as it was saide by one, whom to name were presumption) behaviour is but a garment, and it is easie to make a comely garment.

garment for a body in it selfe well proportioned, whereas a deformed body can neuer be so helped by Tailors art, but the counterfeiting will appeare. Obseruation also is a good meane, but a carelesnesse in expressing doth adde a singular grace, as one motion in dauncing kindly proceeding, performed recklessly, cunningly implyeth, that a man can doe better then he can. If there bee any art vsed, it must bee in hiding art, otherwise it will hold eyther of affected selfe-conceite, or of tedious ostentation.

Agayne, it is not sufficient to prouoke men to disclose their interestes, by giuing ready audience and easie access: but also a man must patiently attend their suites, the behaviour being such, as may shewe all our powers occupied in consideration of them, but by contradicting or fore-conceiuing of the conclusion, to breake off their conceites, is a contempt, which toucheth the mind, and cannot be redeemed with
neuer

Of Affabilitie.

never so great good pleasures.

To deny a sute, doth dismisse men discontented, therefore in some cases it is better to promise, although there appeare no conueniencie for the effectuating: for howsoeuer the present affaire bee disappointed, yet men are more pleased with him, whom they see hindered in dispatch of weightier occurrences, then they would be, if they receiued a flat deniall. This rule, although it cannot stand with the strict precepts and square of honesty, yet it is a speciall point of this qualitie, (which I may call with Cicero, *Artificium benenolentiae colligenda*) which is eyther a vertue, or cannot stand without vertue.

Also benefites must seeme to bee receyued rather of courtesie, then of deseruing: and (amplifications drawne from the circumstances) it is good highly to esteeme them, as matters of great moment, and very necessary, and employed in time: for men loue to bee accounted profitable

ble

Essay. II.
table, and to haue their seruices, ac-
knowledged.

Essay. II.

Of Festes.

Tis a point of Affability
to interlarde our Dis-
courses with some say-
ings which may come
from a readines of Wit, and to place
Mercurie (as it were) in the midst of
the graces. A cōtinued graue speech
doth hold of tediousnes: To abuse
Iestes too often, doth diminish the
reputation of the busines, and impai-
reth gravity: but as a little water
doth not quench the fire, but is vsed
to inflame it: so these witty sayings,
seruing oportunitie, & sparingly scat-
tered in our speech, are acceptable in
reenforcing of it, & causing a stron-
ger

Of Iestes

ger apprehension. They are the seasoning, and must not want that matter and iudgement which ought to bee seasoned: otherwise instead of giuing a delicate tast, they become tediously troublesome: Heerein let vs imitate wise painters, who chiefly propose to coūterfeyt the miniature lesse intente to the vtter ornāmets as thinges apt to bee varied, as shall best serue for the setting forth the principall: so the minde must be accommodated to the present busines, and iestes (the apparrelling of our speech) vsed as Parentheses, which being in bewtifie, and marre not the sence.

And as skilfull Architectes so dispose the windowes in a stately edifice, that neyther the multitude weaken the house, nor the want bee a deficient cause of darknesse: so a man must prouide that neither the vsen vse of Iestes cause him to incur the name of ridiculous, nor the want breede opinion of incourtious austeritie. And as they take

bic

F

in

Essay. II.

in the light where the air swimming along a pleasant place, may make the prospect more excellent : so wee ought to inlette a ieaſt into the body of more graue reasonings, when the opportunitie and lucky meeting of circumstances may make the delight more full.

These iestes are of special force in auoiding idle questioꝛs, (many things being fit so to be answered, lest they might be thought worthy of a graue determination) *vanitati propriè festinissas cedis*. They are more passable after prouocation, and the apprehension of the wit appeareth greater, especially if the countenance be graue, and set, & if more may be furnished then the bare letter doth expresse. All dishonest formes or vulgar basenesse must be eschewed: They must not note any true defect, and therefore with weake and small natures, not standing vpon the might and strength of their owne vertues, it is good to containe many wordes, which may relish of a wittie pleasingnesse. For
pre

! Of Iestes.

presently, men guilty thinke their state is touched, whereas another, who pretendeth to vertue, and out of well grounded confidence, feareth no disreputation would bee delighted. They must not concerne any mans present calamitie: for men in misery are prone to suspect, and receive any thing as a contumely, by an impotency perswaded, that their misery is derided, and in mindes already troubled, newe displeasures make a deeper impression, then they do in such spirits as are free and void of passion.

Essay. 12.

Of Discretion.

Discretion is the Gouvernesse of vertue, the rule of our behaviour,

Essay. 12:

uour, the measure of our affections, the Mistresse of demeanure, that seasoning of our actions, which maketh them acceptable, teaching vs to beecomely without wantonnesse, handsome without curiositie, solemne without tediousnes, learned without vaine-glory, friendly without factiousnesse, seuerer without disquiet, valiant without brauing, courteous with grauity, and benigne with Majesty: and to conclude, it is the balance, in which wee should weigh all our actions. But least in setting forth the points of this qualitie, I should stray into the confines of wisdom, and intitle it to those actions which hold of an higher vertue, I will restraine it to such indifferent thinges, whose forme and qualitie of vsage may appertaine eyther to vertue or vice: But in performing them, a man must be precise: for the vulgar sort,

(Qui stupet in titulis, & imaginibus)
not able to see into matters themselves, wilt euer iudge of the substance

Of Discretion.

stance by the circumstances, and according to the outward semblance preoceptive conceites of the inward intentions: This is that which Cicero commendeth in great Fortunes: *non solum animis, sed etiam oculis seruare cunum*, and not to thinke himselfe discharged, except hee accompany his actions with fayre likelihoodes. This modestie (if it be not take on for shew, nor affected & violent) is an externall composure, and decency of Customes, rising out of that inward moderation, by which al disordinate passions and irregular motions, are subjectd to the rule of reason, and through which a man filleth that Decorum, which by a sweete Harmony and good accorde of fitt time and place, addeth a singular grace to all our actions: teaching vs to put a difference in persons, and which diuers natures do treat diuersly: with familiars to bee open hearted, with strangers suspitious, with cleare dealing men secure, with subtle Companions warie, with

Essay. 12.

pleasants delicate, with the learned reall, with the ambitious desirous of their greatnes, with the modest free from passions, with the interested distrustfull, to euill sparing in giuing trust: And by this applying to euery mans humor, things difficult becom facile, and matters of trouble loose their grieuousnes.

Some men are so incapable, that they make small thinges great, easie busineses impossible, and enterprise nothing, which through their peruerse grace is not difficultly accomplished, whose frowardnesse a man may compare to the vnskilfulnes of some Chirurgions, who instead of healing, fester a wound, and in lieu of mitigation make the tormentes more grieuously dangerous, whereas expert Leaches doe with gentle lenitiues redresse the maladie before the Patient haue any feeling of pain. So men discreet hauing their spirits awaked to all circumstances manage matters with a more delicate deportment, and by certaine premised pre-
para-

Of Discretion.

paratiues so dispose the minde of the other agent, as it may bee apt to receive any form which they shall impose: And with the same art deale with those, who by a crooked nature shew themselves insupportable, or transported with the fury of passions vtter wordes full of disdain. Now men indewed with this vertue of easinesse, (as cunning Vaulters by a nimble sleight saue themselves from the impetuous assaulte of the aduersarie) eyther by drawing their reasons from some vnexpected place, or by passing with a readines of apprehension to a more plausible subject, or by sounding a farre off with some extrauagant wordes, so follow their vnderstanding, that at length they cōdescend, vsing the same consideration, which good Players at ball haue, who not to suffer a rest, do not onely stand attentiuē to send it to their companion, but with like heed provide to retake it, by accommodating their person, & expecting it in the likeliest place: so they to

auoide all hinderances do not onely
 sute their own wordes, but also giue
 fauourable cōstructions to the spee-
 ches of the other agent, by dissem-
 bling the discontentments which
 might arise: euen as the Sunne doth
 not altogether moue with the high-
 est heauen, nor yet is mooued di-
 rectly contrarie, but fetching a com-
 passe a little overthwart, maketh an
 oblique circle, and by variety of ap-
 proaching & departing keepeth the
 world in good temperature: So Orbo
 being not well established, and
 knowing that he must moderat that
 discipline, which might seeme to be
 exacted in such a case, in repressing
 a mutinie, imputeth the confusion &
 disturbances, to a tender and exces-
 siue affection of the Souldiers to-
 wardes him, more zealous then con-
 siderate. *Nimis pietas restitit*
 And thus he quieted those, who (be-
 ing by the guilt of rebellion exclu-
 ded from all hope of pardon) might
 according to the nature of man,
 (which hateth those whom it hath
 hurt)

Of Discretion.

hurt) fall to desperation of recovering fauour; when desperation in such times of commotions might drawe them to a settled resolution to keep themselves out of reach of correction. For if one play false, the best rule is, to seeme not to perceiue it, and if (if he begin (as suspected) to cleare himselfe) to seeme neuer to haue doubted of his fidelitie. *Qui enim se non putat satisfacere, amicus esse nullo modo potest*: Therefore Agrippina in Tacitus knowing her life attempted by Nero, knew well, that her only remedie was to take no notice of the treasons.

Neyther is it the part of a seruile fawning nature, to aunswere them with moderation, which vrge out of passion, but rather a quiet temper grounded vpon a certayne and infallible confidence in vertue. A man must rule his affections, and make reason like another *Antomedon* to direct them, thereby to tolerate other mens defects, and make a vertuous resistance against pride,
arrogance

Essay. 13.

arrogancy, and other such vniust rebellions of passions.

We must vse the shield of mansuetude, which may mittigate the suddenesse and fury of anger, compose the inner powers of the minde, and conforme the appetite of reuenge to reason: for this affection not regulated by an higher power, maketh a man forgetfull of God & consciēce, depriuing the minde of the light of iudgment, distempering the humors of the body, and giuing them a prey to diuerse daungerous diseases.

Essay. 13.

Of Speech.

OVr Language must be natural without affectation, honest, comely, significant, expressiue,

Of Speech.

persuasive, proper, void of all feare
and effeminate termes. In speaking
the rules are to utter our mind freely
without dissembling : for wordes
doubtfull and obscure reserved in
particular, bound to respect or feare,
or arguments of a base mind and to-
kens of imbecility of spirit: To auoid
in priuate discourses to take vp the
chaire : for there is nothing more
odious then to affect to bee wise out
of time, & learning tasteth not kind-
ly to euery Pallet: To vse some-
times conceites of learning, as the
embroideries, but in an hidden man-
ner like as apparrell doth represent
the proportion, but not the barenesse
of our members. To point at Histo-
ries, without making any particular
relation of the circumstances: to a-
uoid comparisons, except they bee
restrained to a Metaphor, for other-
wise they cannot be *sine apparatu Rhetorice*, or some other vnseasonable in-
sinnuation: To auoide preposterous-
nes, for to know what is treated, is
the mother of attention in the hea-
rer

Essay. 14.

rer. But generally it is the greatest
wisedome rather to attend others,
then to be an eloquent Marchant of
selfe conceites, for men expert and
practised, can out of a mans wordes
deduce great consequences, & take
light of matters of great importance

Essay. 14.

Of Wisedome.

IF wee will know, what
wisedome is, let vs lay
aside the curious questi-
ons of Schoolemen, and
such as are truly Nominals, and con-
sider it in the frame of our Micro-
cosm: where are two ties signifying
foresight with pondering vpon the
likelihood of successe, two eares pa-
tiently to admit the counsell of others
and

Of wisdome.

and not to be caried away with selfe
complacence: one heart for perfeue-
ring in an vniforme resolution, and
two handes for quicke dispatching,
and putting it in execution. And
this is wisdome, whereof there can-
not bee deuised a more expresseiue
Hieroglyphicke, then the cōposition
of our bodies.

This heauenly gift, begetting in
our hearts a secret & inuifible light,
hath some resemblance to the eies of
some couragious wild beasts, which
in the morning, when euery silly
creature maketh vse of the sight, re-
pose themselues: but in the darke
night see clearest, and then addresse
themselues to pray: So wisdome in
difficult affaires, such as are beyond
the straine and leuell of a common
discourse, behaueth her selfe excel-
lently: but triuiall matters with a
certain despisingnesse neglecteth or
handleth them vnder expectation,
as a common iudgement would do.
Therefore men of a deepe insight &
great vnderstanding, hauing neither
degree

Essay. 14.

degree nor riches, nor authorities, equall to their sufficiencie in thinges of small momente, as disproportionated to their vertue, behaue themselves sometime inconsideratelie carelesse: but admitted to the sweighing of great matters, v unexpectedlie come to reueale in deedes and conceites, that greatnesse and maiestie which by the basenesse of their fortune was oppressed and kept vnder. *Excitantur enim ad meliora magnitudines rerum,* and they loue to bee employed in that which might be, rare excellent, singular, and aboue the ordinarie capacity.

The first patt of wisedome, is deliberation, in which wee must resolue neither with hast nor affection, the one not giuing time enough to discusse those thinges which ought to be considered, the other so occupying the minde, that no thought creepe in which dooth not in all regards conform it selfe to giue sufferance to that passion: wee must promise our selues nothing before our
con-

Of wisdom.

conceptions are by great presumptions assured of successe. For the seruencie of hope maketh men somewhat more recklessly negligent, in so much that whē they are disapointed, they are as impatiently grieved, as if they had false from an essential felicitie, like nouice Marchantes, who forecounting great gaines, and failing of their fresh expectation, are suddenly imbarcked in that vnrecoverable mischiefe of debt.

In counsell it is the greatest excellency (and in many natures rather to be wished then hoped for) to preferre the opportunity of time before the suggestion of disdain, to moderate designs according to the aduerse, or prosperous winds of occasion, to serue time and not obstinately wrestle with foule weather, but like an experienced Pilote put into some harbor til the cleared skie promise a more secure passage. But wee must not betake our selues to those remedies, which doe rather declare the greatnes of danger, then redresse
the

the inconueniencies, neither must we
thinke in great deliberations to a-
uoid all inconueniencies: for it is
impossible that in this worlde one
thing being endred without the cor-
ruption of another, and euery com-
modity is vnfortunately annexed to
some discomfort. But let vs re-
member

Reule volte aduen, che ad alte imprese

Fortuna ingiuria non contrasti.

Slow counsels are fit rather to pre-
serue then encrease a state, speedye
and quicke doe rather encrease then
preserue: *Agendo, audendoque res Ro-*
mana creuit. But in cases of exigen-
cie, the worst course is to bee go-
uerned by middle counsels, neyther
to bee cautelous sufficiently in pro-
uiding, nor earnest ynough in exe-
cuting.

But as mines if they bee secretly
made, produce wonderfull effects, o-
therwise endamage more then they
shale: so counsels if they be wrap-
ped up in silence, are very fortunate-
ly powerfull in ciuile actions, but di-

Of wisdom.

disuligated loof their force, when the other party hath time to frustrate their ends.

The way to keepe a thing priuat is to acquaint no body with it : Those things which are knowne on-ly to our selues, cannot be common, those thinges which are imparted to another, cannot be secret. No man but hath some friend, whose fidelitie he holdeth so assured, that hee may safely entrust him with his nearest touching secret; and hee presently will with equall confidence to ano-ther disclose, till at length it be gene-ally knowne.

And how can a man exact that faith in another, which hee hath vio-lated in himselfe? or how require si-lence when hee hath not performed it? or what indiscretion is it by ope-ning to another, to enter a volunta-ry seruitude, and to liue awed, least we discontent him? But in commit-ting any secrets to another, we must imitate those, who in trying a newe vessell, first proue it with water, be-

G

fore

fore they trust it with Wine.

There is nothing more contrary to this qualitie, then the passion of anger, which a man ought especially to moderate, by emptying over his affections, and triumphing in commanding himselfe to forgive in such sort, that it breake not out into wordes, specially against those, who stand able to iustifie themselves in the full of reputation: Those men, (which as *Cicero* said) they try their heart in their mouth, are rather to be pitied then feared, their threatnings serving for no other end, then to arme him that is threatened.

The chiefeft rules of Wisedome are these: To provide against the beginnings of euill: for disorders at the first little gather strength in tract of time, even as insensible vapours bring forth horrible tempestes: But when the euill doth exceede power of resistance, it is best by timing and discrete wayting to expect opportunitie, for thinges in time receiue contrary revolutions, and conclude cleane

Of wisdom.

cleane different from their first appearance and likelyhood.

To continue in action and managing of matters : for new businesses arise out of the former, both by reason of the coherencie and way, that one open to another, and also by the authority which is regained by being engaged in the handling of them: *Cæsar* at his first rising into great expectation, would not suffer any matters of moment to passe at *Rome*, without his participation and notice, insomuch that even no conspiracie or matter of innouation could happen but he was an agent : For he was a party in the combination of *Crassus* and his companies, of *Cains Piso* and of *Calpurnius*. But to be interested in many businesses of consequence at one time, doth deuide a man, and cause him to make imperfect offers, and reuerse things before they bee perfected.

To accompany all actions with a good colour, for many (*quibus magis vires per ambitionem affluunt magis*

not able to see into things themselves, will make iudgement by the circumstances.

To auoide suddaine changes : for that doth hold of violence, and violence doth seldome sort to any prosperous ends.

To preferre the present State, before innovations, and that which is it *in turbid* : for this is nothing else but to account rather of certaintie, then incertaintie, rather of things easie and safe, then magnificent and dangerous.

Not to giue sufferance to the first wrong : for that breedeth proper derogation : Such vnworthie tollerations inspire the partie with boldnesse, and are (as it were) pullies to draw on injuries : but to call things into correction, preserveth authority.

To dissemble according to the apparances and fashions of the time : *Tiberius* gloried in nothing so much as his cunning in cloaking his purposes with faire pretences, and go-
ing

Of wisdom.

ing inuisibly, in which surely he was excellent.

To settle more assurance in him that expecteth, thē in him who hath receiued a benefite: for by speeding in lutes, men become slacke waiters, when hope of honour and gaine (the only soueraigne meane to conserue men in due deuotion) shall bee satisfied.

To be wisely diffident, and put on a iudiciall distrust: Put on I say because there is nothing lesse familiar and easie to honest men then to suspect: for they thinke the strength of vertue in another, whereof they finde the foundation in themselues: for it is very true, that men most fairely conditioned, are of the first impression, & apt to be trained into errors: but such as are practised in wickednes, go alway armed against the like. To suspect causelessly in stead of imagined wrong, returneth an effectuall iniury, and many haue inuited their friendes to deceiue them, while too iniuriously their fidelity is

called in question.

To despise iniuries of honour nobly, and with an highnesse of mind : for contumelies not regarded vanish of themselves into oblivion, but repined at, argue a guilty conscience. Men enuious (desiring to perish rather with their owne vices, then be saved by anothers vertue) are readie to diminish the reputation of a more worthier. But the best aunswere to their slaunders, is to aunswere nothing, and so to steward the effects of reuenge, as if the aduersary were rather to bee contemptuously pittied, then reckoned of : or rather a man must endeavour by doing well, to authorise an ill opinion of them. For as enuy is the shaddowe of vertue : So when vertue shall come to that perfection, as to reueale it selfe to the worlde, then like the verticall Sunne it abateth all shaddowes, which the low creeping obiections of detraction can stirre. In suffering thinges of this qualitie is shewed the greatest force and magnanimity
and

Of wisdom.

and a sure confidence in vertue. Let vs remember, that an honest & wise man can no way bee dishonoured: that it is an excellent and diuine commendation: *Ab auditione mala non timebat.*

To qualifie enuy (which vndoubtedly will arise in men of no action, in sufficiency being very apprehensue) the best course is to attribute the successes rather to felicity then vertue. Therefore *Sylla* to suppress any such humours, as prejudiciall to his rising and greatnes, referred the honour of his exploits to the speciall grace of Fortune, and the better to encrease that opinion oftentimes auerred, that enterprises hazarded according to the suddaine occasion, better prospered with him, then those which by good aduise hee determined of.

Enuie also hath no force when it appeareth, that the actions are directed rather to vertue; then to fame. Great Fortunes having atchieued matters worthy themselves,

G 4

must

must not ambitiously seeke ceremonies, nor abuse the prosperous endes to vanity of Speech: but by auoiding popular meetinges, by moderating the rumour of desert, they must begin, *-Otium & somnum loqui*, and excuse themselves from entering into any actions of the like quality, but in such sort, that neyther through the motion of worldly appetite and ambition, they seeke to embrace more then is conuenient, nor through too many suspitions, and too much incredulitie, they deprive themselves of great occasions.



Essay. 15.

Of Reputation.

Reputation is a common conceit of extraordinary vertue acquired not by the multitude, but by the greatnesse of acts, by so stewarding a mans seasonable endeauours, as that which is done may be apprehended, as rare, singular, great, without paragon, admirable. Small vertues, and of ordinary excellency winne both trust and loue: for the vnderstanding presently finding in them a degree of worthinesse, mooueth the will to embrace them: but great vertues drawing with them a certain diuine com-

Essay 15.

competencie and greatnes, so amuse the intellectuall part in contemplation of their vaw, that the affection of loue is excluded, as not able to honour, when the mind is neuer satisfied in admiring.

Those actions doe chiefly settle this impression, which proceed from a discrete despising of those things which the common sense of worldlings apprehendeth to bee desired: as to refraine from those lustfull affections, into which humane imbecility is prone to seduce the most restrayned imagination: or to resolve against death, and rather encounter the most hideous formes of daunger, then overcome by any vniust aduantages: or by commanding ouer all priuate interestes, by forgetting all naturall affections, when they stand not with an higher vertue: So *Scipio* by offering no dishonour or violence to that faire damsell *Al-lucius* his Spouse: So *Fabritius* in returning the trayterous Phisitian to his deserued punishment: So *Marius* by

Of Reputation.

by performing exemplary iustice
vpon his sole sonne, obtayned this
esteem, and a loue mixed with au-
thority. Surely that action impor-
ted a wonderfull temper of mind, &
an absolute victory of those passions
which in such cases would ouerswey
the best grounded resolution: For e-
uen *Aeneas* himself, in whom magna-
nimity doth shine through all mistie
fearfulness, hauing with a secure bra-
uerie of minde, passed multitudes of
his enemies, yet when he hath taken
charge of his father and his son *Iulius*
he findeth himselfe disarmed of that
vertuous indifferency, fearing their
feare, quaking at euery shaddow:

--*Et pariter comitiq, onerique ti-
mentem.*

To confirme our mindes in this
despisingnesse, wee must direct our
course to attayne the Hauen, and
quiet of a good conscience, accoun-
ting all other thinges in no other
proportion, then as the windes and
tempestes, which would remoue vs
from this determination, by for-
cing

cing vs with a weake dispayre, and
 coward hating of life, to retyre into
 the harbour of idlenesse: wee must
 remember to accustome our thoghts
 to expectation of troubles, to re-
 ceiuethem with no perturbation, to
 rule ouer Fortune, to thinke her no-
 thing, if humane ignorance and im-
 becilitie did not defie her, if our
 vaine ambitions and disordinat con-
 cupiscences did not arme her in that
 vsurpation of reasons Seignory: we
 must seeke true felicity in the centre
 of the minde, and not in the circum-
 ference of worldly thinges, which
 are subiect to continuall reuolution:
 for that is to giue our selues a praye
 to those alterations, which follow
 the interchange of faire and contra-
 rie accidents: wee must know, that
 as wee are compounded of an hea-
 uenly and earthy substance, so our
 care must be to provide for the good
 of the better part, and for the bo-
 die but in a lower degree, as the
 instrument of the soule. And as wee
 must not contemne in this life, fame,
 honour,

Of Reputation.

honour, wealth, friendes, and those
thinges, which in the deceiueable
style of appetite are called goods, &
attributed to fortune, but by honest
meanes endeauour their fruition, as
thinges good or bad, according to
the vse: so wee must not delight in
them for themselues, nor bee trou-
bled in suffering their priuation, nor
out of an humor of confidence pro-
voke miseries: *Ascanius* in a youthful
brauerie,

*Optat aprum, aut fulmen descendere
monte leonem:*

But that desire proceedeth from a
not well guided (but yet excusable)
heate of vnripe yeares: Wee per-
forme our deuoyres, if void of feare
(the onely thing to bee feared) wee
so tollerate vnauoidable mischieses,
that they neyther disturbe reason,
nor drine the minde to vnrest: other-
wise as a feauer doth hinder the ope-
rations of the body, so sorrow spring-
ing from these chaunces, (if it bee
not moderated) disquieteth reason,
ad-

admitteth many corrupt & disdainful inclinations, subiecteth the mind to infinite defections, and stayeth the execution of great and worthie actions.

This aptnesse of resolution, or of disposing a mans inward self, is waited on with valour and wisdom, which are the two most principall pillars of Reputation, not onely in respect of their coherencie in the same manner, as the eye & the hand: but because they rather come of a benefite of nature, then intent and choice (the one proceeding from a readinesse of wit, the other from a presence and courage of minde) drawing with them in a kinde of dependencie these heroycall vertues, magnanimity, patronage of iustice against all oppressions and magnificence. Other vertues of meekenes, humanity and courtesie, in ministering to the wants of men, in preferring them to places of honour, in redeeming the offender from the rigour of the law, doe stirre affection:

-be but

Of Reputation.

but these vertues, if the Common-
weale bee a party in enioying them
win admiration. The actions which
chiefely reueale them, are victories
in the field beyond expectation, sur-
prisings of Cities, erections of state-
ly houses for common vses, graue
and fortunate counsailling the State,
discreete discharging of Embassa-
ges.

To the obtayning this opinion,
must concur two other helping cau-
ses, as specially remarkable in great
Fortunes: first Nobilitie, for if the
auncestors were men of valour, and
eminencie in vertue, the vulgar sort
(out of a true loue to men of desert)
will pre-occupie the same conceite
of their issue. Secondly conuersati-
on, which if it be among men wor-
thy, presently argueth a likenesse in
manners, to the people, which seeth
nothing but apparances, and maketh
iudgement by that which is subiect
to sight, thinking a man so qualified
as those with whom hee doth enfe-
lowship

admitteth many corrupt & disdainful inclinations, subiecteth the mind to infinite defections, and stayeth the execution of great and worthe actions.

This aptnesse of resolution, or of disposing a mans inward self, is waited on with valour and wisdom, which are the two most principall pillars of Reputation, not onely in respect of their coherencie in the same manner, as the eye & the hand: but because they rather come of a benefite of nature, then intent and choice (the one proceeding from a readinesse of wit, the other from a presence and courage of minde) drawing with them in a kinde of dependencie these heroycall vertues, magnanimity, patronage of iustice against all oppressions and magnificence. Other vertues of meekenes, humanity and courtesie, in ministering to the wants of men, in preferring them to places of honour, in redeeming the offender from the rigour of the law, doe stirre affections
-be but

Of Reputation.

but these vertues, if the Common-
weale bee a party in enioying them
win admiration. The actions which
chiefely reueale them, are victories
in the field beyond expectation, sur-
prisings of Cities, erections of state-
ly houses for common vses, graue
and fortunate counsailling the State,
discrete discharging of Embassa-
ges.

To the obtayning this opinion,
must concur two other helping cau-
ses, as specially remarkable in great
Fortunes: first Nobilitie, for if the
auncestors were men of valour, and
eminencie in vertue, the vulgar sort
(out of a true loue to men of desert)
will pre-occupie the same conceits
of their issue. Secondly conuersati-
on, which if it be among men wor-
thy, presently argueth a likenesse in
manners, to the people, which seeth
nothing but apparances, and maketh
iudgement by that which is subiect
to sight, thinking a man so qualified
as those with whom hee doth enfe-
lowship

lowship. But these reasons, although they are of great consequence, yet are doubtfull, and the expectation is weakely grounded vpon opinion only, which presently changeth, except it be established by some ouert action, which may be worthy themselves both for difficulty of accomplishing and successfull end.

Those things which are done in youth, (because this age is not onely emied, but also fauoured) are of great moment in giuing life to the opinion of the worlde, and in nourishing such presumptions, as confirmed by some great and noble exploite, may suddenly growe into this actual reputation. Therefore in Rome the young men of greatest hope did eyther preferre some lawe in behalfe of the people, or put law-breakers in fute, (a thing as *Plutarch* sayth, pleasing the people as much as to see a notable course of a dogge at an Hare) or which is more commendable, defended the innocencie
of

Of Reputation.

of the oppressed against the iniurious intreaties of the powerable and great ones, (as *Cicero* patronizing of *Rescius* at so vnripe yeares, and with such libertie of speech against the potencie of prowd *Sylla*, was the first steppe to the possibility of his greatness) Or did some thing which might mooue talke, and become *Fabula vulga* through the whole *Cities*, as *M. Annius* his rescue of his Father from the Tribunes, or *Caesars* dealing in compounding the ciuile dissensions of *Pompey* and *Crassus*, by shewing them, that their mutuall depressions serued for nothing, but to encrease the authoritie of their enemies, and arme a third with that credit, which now remayned inuiolable in themselves. This action argued a witte farre ouer-going the greenenesse of his age, and was the first moouer of the peoples affection towards him: for what is more honourable then to treat, in according two so noble personages, which had liued so long in seperation. But because an opi-

H

nion

nion thus obtayned must bee fed by the like meanes, or else vanisheth as soone as it appeares to the worlde: This commendation must bee accounted in no other measure, but as an encouragement to doe better, or as the ayre, which maketh mē grow vp in vertue, and quickneth the appetite to enterprise thinges of high deseruing prayse.

For preserving Reputation is required Religion, and (that concurrence of diuine vertue) felicity. Whē the opiniō of being religious is established, it seemeth that all other vertues must follow of necessitie, and by it all suspitions of any viletie, or lacke of vertue are silenced. But here wee must auoide two rockes, superstition, and dissimulation: In the one is small wisdome, because these bug-beares, and Chimeraes of opinion, render a man vncapable of weightie matters, idle, contemptuous, vainely fearful, simple and open to be practised vpon by all deceitfulness: In the other appeareth great
craft

Of Reputation.

craft, and when zeale is put on, as a pretext to palliate wickednesse, it bringeth such Nullifidians to bee odious, suspected and abhorred by the common consent of men: and therefore it is best to bee sociall in shew, but precise in effect: to keepe God sparingly in our mouth, but abundantly in our heart.

The workes which chiefly betoken a man religious, are, to apprehend, to aduaunce the Ministerie, to provide for those, who doe not in plausible formes preach themselves, but despising such a pompous and malepert manner, breath grace and truth: to furnish them with sufficient livings, because there is nothing which more impaireth the reuerence due to that profession, then needynesse.

Concerning felicitie, some men are borne vnder a propitious aspect of Heauen, or rather fauoured with diuine grace, which guideth their actions vnder a continuall protection of good lucke. These men

Essay. 15.

bringing their designs to prosperous issues, are thought of a judgement and valour equall for the accomplishment of the like, and as the Comedient sayth,

Exinde eos sapere omnes dicimus,

While not considering the weaknes and imperfections of their counsels, wee make judgement by the event.

The chiefe Rules to maintaine Reputation are these: To haue more deedes then wordes, rather doing thinges worthy to bee spoken, then speaking thinges worthy to bee done: To auoide wordes of vaunting or brauerie, and in relations to bee reserved in selfe commendations: For fame by suppressing is augmented, and prayse in this resembleth a quaint Dame, which followeth those that despise her, and flyeth those that followe her: To acknowledge no dependencie, for that is to confesse vncapablenes & defectes: To bee vniforme in life
and

King Ethio
1642 for Justice and Justice

Of Reputation.

and actions, constantly maintaining worde and promise : To attempt things within power, and feasible : For easily to giue ouer enterprises, implyeth eyther small iudgement in assaying, or a little minde in not prosecuting : To neglect small actions after the accomplishment of great : for to a Personage of valour there is not a more necessary thing, then to know the height of his greatness. *Marius* in not contenting himselfe with the reputation gotten in the *Cimbrian* warre diminished it, by entering into other actions : Not to bee discountenanced in missing any place, or office : for sometime, such failing in sutes augmenteth this esteeme : Wee may reade of *Lamius* in *Tacitus* a Senator of birth and quality, who suing to be gouernor of *Siria*, was repelled : *At non promissa prauincia dignationem addidit*. The cause was, because the people which is a beholder of the Princes actions, maketh ouer-bolde interpretations of them, and ambitiously comparing

men of merite, when they find defect vnacknowledged, presently with presumptuous rashnes conclude the defect in the Prince, and by making it the subiect of their conference, encrease his esteeme that was disap- pointed: for this reason *Cato* saide, That hee had rather that the people should enquire why he had no Sta- tue erected to his memorie, then why he had. And againe, I obserue, that at the solemnizing of *Iunias* fu- nerals, among the images of twenty noble houses, were left out that of *Cassius*, her husband, and *Brutus* her brother, to the intent, to extinguish their memory: but yet they did shine aboue all the rest for this only, because their images were not re- presented.

Moreover, thinges must bee intrusted to men responsall and suf- ficient: To vse base and vnable men for instrumentes in executions of weight, doth empaire their credite. No office must bee vndertaken with any extraordinarie opinion: For the

Of Reputation.

the not answering such conceites;
(men desiring things impossible)
doth in time breede infamie.

This Reputation once obtained,
worketh a louing feare in the peo-
ple, (loue stirring their affection, and
feare mingling it with authoritie)
Loue is the most forcible of all our
passions, and as the principall giueth
vigour and motion to the rest: but
it is a thing doubtfull and deceau-
able, in respect of the imperfection
of men: for no man can demeane
himselſe with such circumspection,
that hee can satisfie and please all,
because mens mindes are by nature
insatiable, vpon euery accidēt chan-
ging opinion, inconstant, murmu-
ring for trifling regards, alway disli-
king the present, and preferring
things of expectation and hope, be-
fore certaintie and quietnesse, inso-
much that one fauour, if it be not e-
qually giuen to all, but in any grea-
ter proportion measured to one par-
ticular, cleane cannelleth the memo-

ry of fore-passed good turnes: Such is the nature of man, that late benefites are cleane lost, if there bee not an hope to receiue more, and although the obligations bee neuer so great, yet one thing denyed, doth solely possesse the memorie, and all our fauors are drowned in forgetfulness. Feare is a more certaine ground then loue for maintaining authority, because loue is in the power of the louer, feare in him, that maketh himselfe feared: But yet feare procureth hatred, which although it be dissembled so long as it is vnable to shake off obedience, yet when a greater force shall vntie that knotte, it will burst out into open contesting.

Now because men easie bring themselves into contempt, men terrible and austere incurre hatred, there is another middle qualitie, which I may eyther call a louing feare, or a reuerencing loue following Reputation. This is a conser-
uer

Of Reputation.

uer of that obedience and authority,
in which men of great quality ought
to retaine the multitude: for as the
Elements, which otherwise stand at
defiance, are by the heauenly Spheres
conformed into well ruled motions,
without violence or enforcement,
onely obeying the noblenes of their
nature: so men shewe themselves
willing to be directed by those, who
preceede, and are ennobled
by an eminencie of
vertue.



Essay. 16.

Of Liberalitie.

Some receiue and entertaine fauorites with kind gestures only, vnmeasureable in promises, but spare in ministering to their wants, whom I may fitly compare to some fruits, which by a luscious smell and delightfull colour inuite a man to eat, but proue vnsauory & distastfull. They that are the dispensers of Gods temporall graces, must apply themselves to find out men of an honest and exemplarie life, and to acknowledge their desert, *Ut non sit tantum ex conscientia merces.* They are the
second

Of Liberalitie.

second causes, which by giuing life and entertainment to vertue, must so dispose and prepare me of honest demeanure, as they may be fit to receiue any forme of honour or place, which (the first mouer of the Commonweale) the prince shall bestowe vpon them: It is a faire title to be the fosterer of desert, and the countenance of those, who through modesty are ready to retire from reuealing themselves in doing their countrey good.

The rewards of goodnesse or vice frame men accordingly: few are of so iudiciall a wit, as they measure vertue for the inner peace and contentment, and not according to successe: others seeing the guerdon due to merit, abused in maintaining wickednesse, thinke to obtaine by the same means, and fashion themselves accordingly, and when euill men receiue fauour and place, (besides the iniurie done to vertue) *Hand facile quisquam gratis bonus est: Liberality*

157
They that are employed in fauoring good
wits, in flourishing arts, in quickning
those lifefull feedes of goodnesse, in
inciting men to surpasse themselves,
is the only vertue which ouercōmeth
enuie, and breedeth regard even in
our enemies: for men learned once
endeared by any obligation, as the
heads & ouer-rulers of the common
opinion of the world, binde all other
men to reuerence their patron, & by
sweete commemoration of receiued
benefits win them to patterne them-
selues to their courses, as the onely
hopefull ends to rise by.

This vertue must bee naturall, and
amongst those things which cannot
be imputed to election, & exercised
with delight to doe good: when it is
encouraged by a grateful returne of
hoped gaine, it is nothing but a base
kind of counterechange & marchan-
dizing. It resemblen the diuine na-
ture, which communiceth to all, &
expecteth no future aduantages: and
although the vse of this vertue is
sweet,

Of Liberalitie.

Sweet, whē a man findeth the return
of thankfulnes, yet *Liberalitatem danti-
orem ingratus debitor facit*: it is more
noble when it findeth the repentment
of ingratitude: Discretion must go-
uerne this vertue, otherwise the gra-
ces, which are virgines, will turne
whores: Followers ought to bee
countenanced both in their owne
futes, and also in the requests of their
familiar: for as apparell at first cold
receiuing heate from vs, conserueth
our bodies with the heate, wee haue
giuen it, so the ministers or attendants
of a great state, being aduanced by
their patron, increase his reputation
and power ablenes: But they must
not be ouer importune, or vrge ofte-
ner then is conuenient: For so they
become like the Iuie, which by an
ouer-hard embracing hindereth the
growing of the oake. It is good also
to bee reserued in giuing to those,
who quicke sighted in spying secret
dislikes, will make vse of such occasi-
ons, and by multiplying suspitions,
winds

